Against Easy Believism: A Rebuke from Scripture, Targum, Talmud, and Mishnah

駁「廉價信仰」: 以聖經、塔古姆、塔木德與米示拿之訓斥

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I. Introduction / 引言

"Easy Believism" (廉價信仰主義) is the modern Protestant doctrine that reduces salvation to a single momentary act of mental assent — merely "accepting Jesus into one's heart" — without requiring repentance (תְּשׁוּבָה / *teshuvah*), transformation of life, obedience to God's commandments, or the bearing of spiritual fruit. This teaching, sometimes called "cheap grace" (廉價恩典), suggests that once a verbal confession is made, a person is eternally secure regardless of how they subsequently live. It is a heresy that contradicts the full witness of Scripture in both Testaments, the ancient Jewish interpretive tradition, and the earliest Christian understanding of faith as transmitted in the Syriac-speaking Church and even in the Tang Dynasty (唐朝) Jingjiao (景教) tradition of China.

「廉價信仰主義」乃當今新教中流行之教導，將救贖簡化為一時之心理認同——僅僅「接受耶穌進入心中」——而不要求悔改（תְּשׁוּבָה / *teshuvah*）、生命之更新、順服上帝誡命，或結出屬靈果實。此教導有時被稱為「廉價恩典」，主張一旦口頭認信，無論此後生活如何，便永遠得救。此乃異端邪說，與新舊約聖經之全部見證、古代猶太釋經傳統、敘利亞語教會所傳遞之最早基督教信仰理解、乃至唐代景教傳統皆相矛盾。

This essay shall demonstrate, through the original languages of Scripture and the ancient traditions, that **true faith (אֱמוּנָה / πίστις / ܗܝܡܢܘܬܐ) has never been mere belief, but has always been understood as faithful obedience that transforms the whole person.**

本文將藉聖經原文及古代傳統證明：真正的信仰（**אֱמוּנָה / πίστις / ܗܝܡܢܘܬܐ**）從非僅僅是信念，而是一直被理解為能轉化全人之忠實順服。

II. The Old Testament Witness: Faith as Faithfulness / 舊約見證：信仰即忠信

A. Genesis 15:6 — Abraham's Faith / 創世記十五章六節——亞伯拉罕的信

Proponents of Easy Believism love to cite Abraham as their proof-text: "Abraham believed God and it was counted to him as righteousness." But the Hebrew and its interpretive traditions reveal a far deeper meaning.

廉價信仰主義者喜引亞伯拉罕為其佐證：「亞伯拉罕信上帝，便算為他的義。」然希伯來文原文及其釋經傳統揭示了遠為深邃之意涵。

Hebrew (Masoretic Text / 希伯來文馬索拉抄本):

> וְהֶאֱמִן בַּיהוָה וַיַּחְשְׁבֶהָ לּוֹ צְדָקָה׃

Transliteration: *Vehe'emín baYHWH vayyaḥshevéha lló tzedaqáh.*

Translation: "And he believed/was faithful to YHWH, and He reckoned it to him as righteousness."

翻譯：「他信靠（忠於）耶和華，耶和華便算為他的義。」

The Hebrew root אמן (*'-m-n*) from which הֶאֱמִן derives does not mean mere intellectual assent. It carries the sense of **firmness, steadfastness, and faithful commitment**. The Hiphil form הֶאֱמִן means "to stand firm in," "to trust with commitment," "to be steadfastly loyal." Abraham's "believing" was the culmination of years of obedient following — leaving Ur, enduring trials, walking before God.

希伯來文字根 אמן (*'-m-n*) ——הֶאֱמִן 之所出——並非僅指理性認同。其承載堅固、恆久、忠信委身之意涵。使役態（Hiphil）הֶאֱמִן 意為「堅定站立於」、「以委身信靠」、「恆久忠誠」。亞伯拉罕之「信」乃多年順服跟隨之結果——離開吾珥、經歷試煉、行在上帝面前。

Septuagint Greek (七十士譯本希臘文):

> καὶ ἐπίστευσεν Ἄβραμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Transliteration: *Kaì epísteusen Abràm tō̧ Theō̧, kaì elogísthē autō̧ eis dikaiosýnēn.*

Translation: "And Abram believed/trusted God, and it was reckoned to him unto righteousness."

翻譯：「亞伯蘭信靠上帝，這便算為他的義。」

The Greek ἐπίστευσεν (*epísteusen*) from πιστεύω (*pisteúō*) likewise implies not bare belief but **trust, reliance, faithfulness** — cognate with πίστις (*pístis*, "faith/faithfulness") and πιστός (*pistós*, "faithful/trustworthy").

希臘文 ἐπίστευσεν (*epísteusen*) 出自 πιστεύω (*pisteúō*)，同樣不僅指空洞之信念，而意味信靠、倚賴、忠信——與 πίστις（*pístis*，「信仰/忠信」）及 πιστός（*pistós*，「忠實的/可信的」）同根。

Targum Onkelos (塔古姆昂克羅斯，亞蘭文):

וְהֵימִין בְּמֵימְרָא דַיְיָ וְחָשְׁבַהּ לֵיהּ לְזָכוּ׃

Transliteration: *Vehéimín bemeimrá daYYA veḥashváh léih lezakú.*

Translation: "And he believed in the Memra (Word) of the Lord, and He reckoned it to him as merit/righteousness."

翻譯：「他信了上主的聖言（默默拉），祂便算為他的功德（義）。」

Note that Targum Onkelos uses the word לְזָכוּ (*lezakú*) — "as merit" — rather than simply "righteousness." This Aramaic term carries a sense of **earned merit through righteous conduct**, showing that the Targumic tradition understood Abraham's faith not as passive belief but as an active, meritorious faithfulness. Furthermore, the faith is directed at the **Memra** (מֵימְרָא), the creative and commanding Word of God — faith in God's Word necessarily implies **obedience to that Word**.

注意塔古姆昂克羅斯使用 לְזָכוּ（*lezakú*）——「作為功德」——而非僅僅「義」。此亞蘭文詞彙承載著通過義行所得之功德之意涵，表明塔古姆傳統理解亞伯拉罕之信非被動之信念，而是積極、有功德之忠信。此外，信仰指向默默拉（מֵימְרָא）——上帝具創造力與命令之道——信靠上帝之道必然意味著順服此道。

B. Deuteronomy 30:14 — The Word is Near You, To Do It / 申命記三十章十四節——這話離你甚近，使你遵行

Hebrew (希伯來文):

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

Transliteration: *Kí-qaróv eleykha haddavár meʾód befíkha uvilvavekha laʿasotó.*

Translation: "For the word is very near to you, in your mouth and in your heart, **to do it**."

翻譯：「因為這話離你甚近，就在你口中，在你心裡，使你可以遵行。」

Septuagint (七十士譯本):

> ὅτι ἐγγύς σου ἐστὶν τὸ ῥῆμα σφόδρα ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου καὶ ἐν ταῖς χερσίν σου αὐτὸ ποιεῖν.

Transliteration: *Hóti engýs sou estìn tò rhêma sphódra en tō̧ stómatí sou kaì en tȩ̄ kardíā̧ sou kaì en taîs chersín sou autò poieîn.*

Translation: "For the word is very near to you, in your mouth and in your heart **and in your hands, to do it**."

翻譯：「因為這話離你甚近，在你口中，在你心裡，在你手中，使你遵行。」

Remarkably, the Septuagint **adds** "and in your hands" (καὶ ἐν ταῖς χερσίν σου) — making explicit what the Hebrew implies: the Word of God is given not merely to be believed or spoken, but **to be done with one's hands**. This destroys Easy Believism at its root. God's Word demands embodied action.

值得注意的是，七十士譯本增添了「在你手中」（καὶ ἐν ταῖς χερσίν σου）——使希伯來文之隱含意義明確化：上帝之道不僅是要被相信或口說，而是要用雙手去行。這從根本上摧毀了廉價信仰主義。上帝之道要求具體化之行動。

III. The Mishnah: Study is Not the Principal Thing, But Action / 米示拿：學習非主要之事，行為才是

Pirkei Avot 1:17 (《先賢篇》一章十七節**):**

> שִׁמְעוֹן בְּנוֹ אוֹמֵר... וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר אֶלָּא הַמַּעֲשֶׂה:

Transliteration: *Shimʿón benó omér... veló hammidrash hu haʿiqqar ellá hamaʿaséh.*

Translation: "Shimon his son says: ...and not the study [of Torah] is the principal thing, but rather **the deed/practice**."

翻譯：「他兒子西門說：……學習〔律法〕非主要之事，行為才是主要之事。」

This Mishnaic dictum strikes at the heart of Easy Believism. The Rabbis of the earliest period taught that **knowing** the truth (which is what "believing" in Easy Believism reduces to) is never sufficient. What matters is הַמַּעֲשֶׂה (*hamaʿaséh*) — "**the deed**." In Hebrew, this word comes from the root עשה (ʿ*-s-h*, "to do, to make, to act"). Mere intellectual apprehension without corresponding action is worthless.

此米示拿格言直擊廉價信仰主義之核心。最早時期之拉比教導：知道真理（廉價信仰主義所謂「信」即淪為此）絕不充分。重要的是 הַמַּעֲשֶׂה（*hamaʿaséh*）——「行為」。在希伯來文中，此詞來自字根 עשה（ʿ*-s-h*，「做、造作、行動」）。僅有理性認知而無相應行動乃毫無價值。

IV. The Talmud: Repentance Requires Deeds / 塔木德：悔改需要行為

Babylonian Talmud, Yoma 86b (巴比倫塔木德，贖罪日篇 **86b):**

> אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת

Transliteration: *Amar Resh Laqish: Gedolah teshuvah shezzdonot naʿasot lo kizkiyyot.*

Translation: "Resh Lakish said: Great is repentance, for through it intentional sins are transformed for him into merits."

翻譯：「瑞什拉奇什說：悔改何其偉大，因藉此故意之罪竟轉化為功德。」

The Talmud teaches that תְּשׁוּבָה (*teshuvah*, "repentance/return") — a concept entirely absent from Easy Believism — is so powerful that it transforms one's very sins into merits. But this *teshuvah* is never a mere verbal confession or mental decision. The Talmud goes on to discuss what constitutes authentic repentance:

塔木德教導 תְּשׁוּבָה（*teshuvah*，「悔改/歸回」）——廉價信仰主義完全缺席之概念——如此有力，以至於能將人的罪本身轉化為功德。但此 *teshuvah* 絕非僅口頭認罪或心理決定。塔木德接著討論何為真實之悔改：

> אֵיזוֹ הִיא תְּשׁוּבָה גְּמוּרָה? זֶה שֶׁבָּא לְיָדוֹ דָּבָר שֶׁעָבַר בּוֹ וְאֶפְשָׁר בְּיָדוֹ לַעֲשׂוֹתוֹ וּפֵרַשׁ וְלֹא עָשָׂה

(Mishneh Torah, Hilkhot Teshuvah 2:1, codifying Talmudic teaching)

Transliteration: *Eizo hi teshuvah gemurah? Zeh shebba leyadó davár sheʿavar bo veʾefshar beyadó laʿasotó ufeirash veló ʿasáh.*

Translation: "What constitutes complete repentance? One who encounters the same situation in which he sinned, and it is in his power to do it again, yet he **separates himself and does not do it**."

翻譯：「何為完全之悔改？即一人遇到與其犯罪相同之情境，有能力再犯，卻分別自己而不再犯。」

True repentance, in the Jewish understanding that the Apostles inherited, is demonstrated through **changed behavior** — not through a one-time confession.

真正的悔改，在使徒們所承繼之猶太理解中，通過改變之行為來展現——而非一次性之認信。

V. The New Testament: Christ and the Apostles Against Easy Believism / 新約：基督與使徒反對廉價信仰

A. Matthew 7:21 — "Not Everyone Who Says 'Lord, Lord'" / 馬太福音七章二十一節——「凡稱呼我主啊主啊的」

Koine Greek (通用希臘文):

> Οὐ πᾶς ὁ λέγων μοι· Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς.

Transliteration: *Ou pâs ho légōn moi: Kýrie, Kýrie, eiseleúsetai eis tḕn basileían tôn ouranôn, all' ho poiôn tò thélēma toû Patrós mou toû en ouranoîs.*

Translation: "Not everyone who says to me 'Lord, Lord' shall enter into the kingdom of heaven, but the one who **does** the will of my Father who is in heaven."

翻譯：「凡稱呼我主啊、主啊的人，不能都進天國；惟獨遵行我天父旨意的人，才能進去。」

Peshitta Syriac (敘利亞文別西大譯本):

> ܟܠ ܗܘ ܕܐܡܪ ܠܝ ܡܪܝ ܡܪܝ ܠܐ ܢܥܠ ܠܡܠܟܘܬܐ ܕܫܡܝܐ ܐܠܐ ܡܢ ܕܥܒܕ ܨܒܝܢܗ ܕܐܒܝ ܕܒܫܡܝܐ ܗܘ ܢܥܠ

Transliteration: *Lā hwā kul d'āmar lī Māri Māri ʿāʾel l'Malkutā d'Šmayyā ellā man d'ʿāved ṣevyāneh d'Āvi d'vašmayyā.*

Translation: "Not every one who says to me 'My Lord, My Lord' enters the Kingdom of Heaven, but he who **does** the will of my Father who is in heaven."

翻譯：「非凡對我說『我主、我主』者皆入天國，唯行我在天之父旨意者方能進入。」

The Syriac word ܕܥܒܕ (*d'ʿāved*) — "who does/makes/performs" — from the root ܥܒܕ (*ʿ-b-d*, "to do, work, perform") — is emphatic and unambiguous. The Lord Yeshua (Jesus) Himself here explicitly states that **verbal confession ("Lord, Lord") without obedient action is insufficient for salvation**. This single verse demolishes the entire edifice of Easy Believism.

敘利亞文 ܕܥܒܕ（*d'ʿāved*）——「行/做/實踐者」——出自字根 ܥܒܕ（*ʿ-b-d*，「做、工作、實行」）——強調明確，毫無歧義。主耶穌（Yeshua）本人在此明確宣告：口頭認信（「主啊、主啊」）若無順服之行動，不足以得救。此單一經文即摧毀廉價信仰主義之全部建構。

Jingjiao Classical Chinese (景教古漢文) — from 序聽迷詩所經 (*Xùtīng Míshīsuǒ Jīng*, "The Sūtra of Hearing the Messiah"):

但事天尊之人。為說經義……有人怕天尊法。自行善心。及自作好。並諫人好。此人即是受天尊教。受天尊戒。

Translation: "Those who serve the Heavenly Lord, for whom the meaning of the scripture is explained... those who revere the Heavenly Lord's law, who **themselves practice goodness of heart**, who **themselves do good**, and who **admonish others to good** — these are the ones who have received the Heavenly Lord's teaching, who have received the Heavenly Lord's commandments."

翻譯：「事奉天尊之人，為其說經義……有人敬畏天尊之法，自行善心，自作善事，並勸諫他人向善——此人即是受天尊教誨、受天尊戒命之人。」

人常作惡。及教他人惡。此人不受天尊教。突墮惡道。

Translation: "Those who constantly do evil, and teach others to do evil — these have not received the Heavenly Lord's teaching. They shall fall into the evil path."

翻譯：「人若常作惡，又教他人行惡——此人未受天尊教，當墮惡道。」

The Jingjiao text is remarkable: it preserves the apostolic understanding that **receiving the teaching** (受天尊教) is inseparable from **keeping the commandments** (受天尊戒) and **doing good** (自作好). One cannot claim to have "received" the faith while living in disobedience.

景教經文殊為珍貴：它保存了使徒的理解——接受教導（受天尊教）與持守戒命（受天尊戒）及行善（自作好）不可分割。人不能聲稱「已接受」信仰卻活在悖逆之中。

B. James 2:17, 24, 26 — "Faith Without Works is Dead" / 雅各書二章十七、二十四、二十六節——「信心沒有行為是死的」

James 2:17 — Koine Greek (雅各書二17——通用希臘文):

οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστιν καθ' ἑαυτήν.

Transliteration: *Hoútōs kaì hē pístis, eàn mḕ échḗ érga, nekrá estin kath' heautḗn.*

Translation: "So also faith, if it does not have works, is dead by itself."

翻譯：「信心也是如此，若沒有行為，就是死的。」

Peshitta Syriac (敘利亞文別西大譯本):

ܗܟܢܐ ܐܦ ܗܝܡܢܘܬܐ ܕܠܝܬ ܠܗ ܥܒܕܐ ܡܝܬܐ ܗܝ ܒܠܚܕܝܗ.

Transliteration: *Hākhanā āf haymonuthā d'lā ʿvādē mīthā hī balḥudeyh.*

Translation: "Thus also faith that is without works is dead, being alone."

翻譯:「如此，信心若無行為，便是死的，獨自一身。」

The Syriac ܡܝܬܐ (*mīthā*) — "dead" — is a passive participle, meaning faith without works is not merely "weak" or "incomplete" — it is a **corpse**. The word ܗܝܡܢܘܬܐ (*haymonuthā*) for "faith" derives from the root ܗ-ܝ-ܡ-ܢ (*h-y-m-n*), cognate with Hebrew אמן (*ʾ-m-n*), again carrying the meaning of **trustworthiness, fidelity, steadfastness** — not bare belief.

敘利亞文 ܡܝܬܐ(*mīthā*)——「死的」——是被動分詞，意指無行為之信心非僅「軟弱」或「不完全」——它是一具屍體。ܗܝܡܢܘܬܐ(*haymonuthā*,「信心」)一詞源自字根 ܗ-ܝ-ܡ-ܢ(*h-y-m-n*)，與希伯來文 אמן(*ʾ-m-n*)同源，同樣承載可信賴、忠誠、堅定之意涵——而非空洞之信念。

James 2:24 — Koine Greek (雅各書二24——通用希臘文):

> ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

Transliteration: *Horâte hóti ex érgōn dikaioutai ánthrōpos kaì ouk ek písteōs mónon.*

Translation: "You see that a person is justified by works, and **not by faith alone**."

翻譯:「你們看見人稱義是因著行為，不是單因著信心。」

Peshitta Syriac (敘利亞文別西大譯本):

> ܚܙܐ ܐܬ ܕܡܥܠ ܥܒܕܝܢ ܙܕܩ ܐܢܫܐ ܘܠܐ ܡܢ ܗܝܡܢܘܬܐ ܒܠܚܘܕ

Transliteration: *Ḥāzē att d'men ʿvādē mezdaddaq barnāšā w'lā hwā men haymonuthā balḥud.*

Translation: "You see that by works a person is justified, and not by faith alone."

翻譯:「你看見人因行為得稱義，非單因信心。」

The Syriac verb ܙܕܩ (*mezdaddaq*) — "is justified/made righteous" — is in the Ethpael form (reflexive-passive), from the root ܙ-ܕ-ܩ (*z-d-q*, "to be right/just"). This is a verbal form indicating an ongoing process of being made righteous — not a one-time declaration based on a momentary confession. And the phrase ܘܠܐ ܡܢ ܗܝܡܢܘܬܐ ܒܠܚܘܕ (*w'lā hwā men haymonuthā balḥud*) — "and not from faith alone" — directly and explicitly contradicts the *sola fide* interpretation that Easy Believism depends upon.

敘利亞文動詞 ܙܕܩ(*mezdaddaq*)——「被稱義/被作成義」——為 Ethpael 形式(反身-被動態)，出自字根 ܙ-ܕ-ܩ(*z-d-q*,「正義/合宜」)。此動詞形式指一持續被作成義之過程——非基於一時認信之一次性宣告。而 ܘܠܐ ܡܢ ܗܝܡܢܘܬܐ ܒܠܚܘܕ(*w'lā hwā men haymonuthā balḥud*)——「非單因信心」——直接明確地駁斥了廉價信仰主義所依賴之「唯獨信心」詮釋。

James 2:26 — Peshitta Syriac (雅各書二26——敘利亞文別西大譯本):

> ܡܝܬ ܐܦܝܕܢ ܕܟܠ ܗܝܡܢܘܬܐ ܕܟܠ ܕܫܝ ܡܢ ܗܘ ܕܡܝܬ ܒܠܚܘܕ

Transliteration: *Aykannā d'fagrā d'lā ruḥā mīth hu, hākhanā āf haymonuthā d'lā ʿvādē mīthā hī.*

Translation: "Just as the body without the spirit is dead, so also faith without works is dead."

翻譯：「正如身體沒有靈魂是死的，信心沒有行為也是死的。」

The analogy is devastating to Easy Believism: works (ܥܒܕܐ / *ʿvādē*) are to faith what the spirit (ܪܘܚܐ / *ruḥā*) is to the body. A body without a spirit is not a living person — it is a cadaver. So too, faith without works is not saving faith — it is a theological corpse, an empty shell that cannot save.

此比喻對廉價信仰主義極具毀滅性：行為（ܥܒܕܐ / *ʿvādē*）之於信心，如靈魂（ܪܘܚܐ / *ruḥā*）之於身體。無靈之軀非活人——乃屍體。同樣，無行為之信心非得救之信——乃一神學屍體，一空殼，無法拯救。

VI. The Jingjiao Witness: The Tang Dynasty Church's Understanding / 景教見證：唐代教會的理解

The Jingjiao tradition — the Church of the East as it arrived in Tang China (AD 635) — provides an invaluable witness to how the earliest Eastern Christians understood salvation. Their scriptures, written in Classical Chinese with Buddhist and Daoist terminology adapted to express Christian truth, consistently emphasize **practice, deed, and transformation** over mere verbal belief.

景教傳統——東方教會傳入唐朝中國（公元635年）——為最早期東方基督徒如何理解救贖提供了無價之見證。其經典以古典漢語書寫，借用佛教與道教術語表達基督教真理，始終強調實踐、行為與轉化超越僅僅口頭之信念。

From 志玄安樂經 **(*Zhìxuán Ānlè Jīng*, "The Sūtra of Mysterious Rest and Joy"):**

> 「岑穩僧伽！凡修勝道，先除動欲。無動欲，則不求不為；無求無為，則能清能淨；能清能淨，則能晤能證；能晤能證，則遍照遍境；遍照遍境，是安樂緣。」

Translation: "O Cenwěn Sēngqié (Steadfast Community/Church)! All who **cultivate** the supreme way must first remove agitated desires. Without agitated desire, one neither craves nor acts [wickedly]; without craving or wicked action, one can be pure and clean; being pure and clean, one can awaken and attain realization; awakening and realizing, one illumines all realms; illumining all realms — this is the condition of peace and joy."

翻譯：「岑穩僧伽（堅定之團體/教會）！凡修行勝道者，先須除去動欲。無動欲，則不貪不妄為；無貪無妄為，則能清能淨；能清能淨，則能覺悟能證得；能覺悟證得，則遍照一切境界；遍照遍境——這就是安樂之因緣。」

Note the emphasis on "修勝道" (*xiū shèng dào*) — "**to cultivate/practice** the supreme Way." The character 修 (*xiū*) means to cultivate, practice, repair, improve oneself through discipline. This is not a one-time mental decision but a lifelong process of sanctification and transformation.

注意此處強調「修勝道」——「修行至高之道」。「修」字意為修養、修行、修復、通過紀律提升自身。這不是一次性之心理決定，而是一終身成聖與轉化之過程。

> 「觀此十種，調禦身心，言行相應，即無過失，方可進前四種勝法。」

Translation: "Contemplating these ten kinds [of observations], one **governs and disciplines** body and mind, so that **words and deeds correspond** (言行相應), and thus there are no transgressions; only then may one advance to the four supreme laws."

翻譯：「觀察此十種〔觀法〕，調禦身心，使言行相應，便無過失，方可進入前四種勝法。」

The phrase 言行相應 (*yán xíng xiāng yìng*) — "words and deeds correspond/match" — is a devastating rebuke of Easy Believism, which makes words (confession) the totality of faith while ignoring deeds. The Jingjiao tradition insists that **one's words and one's actions must agree**. This principle echoes Christ's teaching in Matthew 7:21: it is not the one who *says* "Lord, Lord," but the one who *does* the will of the Father.

「言行相應」一語對廉價信仰主義乃毀滅性之駁斥——後者以言語（認信）為信仰之全部而忽略行為。景教傳統堅持人之言語與行為必須一致。此原則呼應基督在馬太福音七章二十一節之教導：非說「主啊、主啊」的人，而是行天父旨意的人。

> 「若有男女，依我所言，勤修上法，晝夜思惟，離諸染汙，清淨真性，湛然圓明，即知其人，終當解脫。」

Translation: "If there are men or women who, **following my words, diligently practice** the supreme law, **day and night contemplate**, separate from all defilements, [attaining] pure true nature, clear and perfectly luminous — know that such persons shall ultimately attain liberation."

翻譯：「若有男女，依我所言，勤修上法，晝夜思惟，離諸染汙，清淨真性，湛然圓明——即知其人終當得解脫。」

"勤修" (*qín xiū*) — "diligently practice/cultivate" — shows that the Jingjiao Messiah (彌施訶 / *Míshīhē*, from Syriac ܡܫܝܚܐ / *Mšīḥā*) demands not a single moment of belief but a **lifelong diligent practice**.

「勤修」表明景教之彌施訶（*Míshīhē*，出自敘利亞文 ܡܫܝܚܐ / *Mšīḥā*）所要求的不是一時之信，而是終身勤勉之修行。

VII. The Talmud and Mishnah: The Heavenly Judgment is by Deeds / 塔木德與米示拿：天上之審判以行為為準

Babylonian Talmud, Shabbat 31a (巴比倫塔木德，安息日篇 **31a):**

> בְּשָׁעָה שֶׁמַּכְנִיסִין אָדָם לַדִּין, אוֹמְרִים לוֹ: נָשָׂאתָ וְנָתַתָּ בֶּאֱמוּנָה? קָבַעְתָּ עִתִּים לַתּוֹרָה? עָסַקְתָּ בְּפִרְיָה וּרְבִיָּה? צָפִיתָ לִישׁוּעָה?

Transliteration: *Beshaʿáh shemakhnisín adám laddín, omrím ló: Nasáta venatátta beʾemunáh? Qavaʿtá ʿittím laTtorah? ʿAsáqta bifriyyáh urviyyáh? Ṣafíta líshuʿáh?*

Translation: "At the time when they bring a person to judgment [before the Heavenly Court], they say to him: **Did you conduct your business dealings faithfully?** Did you set fixed times for Torah [study]? Did you engage in procreation? Did you await the salvation?"

翻譯：「當將人帶到〔天上〕審判之時，對他說：**你做生意忠實嗎？**你定時學律法嗎？你從事生養嗎？你盼望救贖嗎？」

The first question of the Heavenly Court is not "Did you believe?" but "Did you conduct yourself with אֱמוּנָה (*ʾemunáh*) — **faithfulness, integrity, honesty** — in your daily life?" This is the same root (אמן) from which "faith" derives. In the Jewish understanding that formed the seedbed of Christianity, "faith" and "faithful conduct" are inseparable. The Heavenly Court asks about **deeds**, not about a moment of mental assent.

天庭的第一個問題不是「你信了嗎？」而是「你在日常生活中以 אֱמוּנָה（*ʾemunáh*——忠信、正直、誠實）行事嗎？」這與「信仰」同根（אמן）。在孕育基督教之猶太理解中，「信仰」與「忠信之行為」不可分割。天庭問的是行為，非一時之心理認同。

VIII. Synthesis and Conclusion / 綜合與結論

The full testimony of Scripture and tradition is unambiguous:

聖經與傳統之完整見證毫不含糊：

The **Hebrew Bible** teaches that אֱמוּנָה (*ʾemunáh*) is not mere belief but **faithful obedience** (Deut. 30:14 — וַעֲשִׂתּוֹ, "**to do it**").

希伯來聖經教導 אֱמוּנָה（*ʾemunáh*）非僅信念，而是忠信之順服（申30:14——וַעֲשִׂתּוֹ，「使你遵行」）。

The **Septuagint** makes this even more explicit by adding "and in your hands" (καὶ ἐν ταῖς χερσίν σου) — God's word is to be **enacted**.

七十士譯本增添「在你手中」（καὶ ἐν ταῖς χερσίν σου）使此更加明確——上帝之道是要被實行的。

The **Targum** interprets Abraham's faith as trust in the **Memra** — the commanding Word that demands obedience.

塔古姆將亞伯拉罕之信解釋為信靠默默拉——要求順服之命令之道。

The **Mishnah** declares: "Not study is the principal thing, but **the deed**" (וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר אֶלָּא הַמַּעֲשֶׂה).

米示拿宣告：「學習非主要之事，行為才是」（וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר אֶלָּא הַמַּעֲשֶׂה）。

The **Talmud** teaches that repentance is proven only by **changed behavior** when the same temptation recurs, and that the first question of the Heavenly Judgment concerns **faithful conduct** in daily life.

塔木德教導悔改唯有在同樣試探再現時通過改變之行為得以證明，且天上審判之第一個問題關乎日常生活中忠信之行為。

Christ Himself (in both Greek and Syriac) says: "Not everyone who says 'Lord, Lord'... but the one who **does** (ὁ ποιῶν / ܕܥܒܕ)" (Matt. 7:21).

基督本人（在希臘文和敘利亞文中）說：「凡說『主啊、主啊』的……惟獨行的人（ὁ ποιῶν / ܕܥܒܕ）」（太 7:21）。

The **Apostle James** declares: "A person is justified by **works** and **not by faith alone**" (ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον / ܒܥܘܕܝܗܝ ܕܒܪܢܫܐ ܙܟܝܐ ܐܝܬ ܠܗ ܐܠܐ ܡܢ ܥܒܕܘܗܝ ܘܠܐ ܡܢ ܗܝܡܢܘܬܐ ܒܠܚܘܕ) (James 2:24).

使徒雅各宣告：「人稱義是因著行為，不是單因著信心」（ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον / ܒܥܘܕܝܗܝ ܕܒܪܢܫܐ ܙܟܝܐ ܐܝܬ ܠܗ ܐܠܐ ܡܢ ܗܝܡܢܘܬܐ ܒܠܚܘܕ）（雅2:24）。

The **Jingjiao tradition** demands 言行相應 — "words and deeds must correspond" — and 勤修上法 — "diligent practice of the supreme law."

景教傳統要求「言行相應」——言語與行為必須一致——以及「勤修上法」——勤勉修行至高之法。

IX. Final Admonition / 末了勸誡

Easy Believism is not the historic Christian faith. It is not the faith of Abraham, who obeyed. It is not the faith of the Apostles, who suffered. It is not the faith of the Syriac Church, whose Peshitta rings with the demand for ܥܒܕܐ (*ʿvādē*) — "deeds." It is not the faith of the Jingjiao fathers, who taught their Chinese converts to "修勝道" — "cultivate the supreme Way" through lifelong discipline.

廉價信仰主義非歷史上之基督教信仰。它非亞伯拉罕順服之信仰。它非使徒們受苦之信仰。它非敘利亞教會之信仰——其別西大譯本充滿對 עֲבִידָה（*ʿvādē*，「行為」）之要求。它非景教先賢之信仰——他們教導中國信眾要「修勝道」——通過終身紀律修行至高之道。

Let those who have ears hear. True πίστις / אֱמוּנָה / אֲמִתָּה — faith — is not a formula recited once, but a life laid down daily in obedience to the living God.

有耳可聽的，就應當聽。真正的 πίστις / אֱמוּנָה / אֲמִתָּה ——信仰——非一次背誦之公式，乃是每日在順服永生上帝中擺上之生命。

> וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר אֶלָּא הַמַּעֲשֶׂה׃
>
> *"It is not the study that is the principal thing, but the deed."*
>
> 「學習非主要之事，行為才是主要之事。」
>
> — Mishnah, Pirkei Avot 1:17

Soli Deo Gloria — but let that glory be shown in deeds of love, not in empty words.

榮耀唯獨歸於上帝——然而願那榮耀在愛之行為中彰顯，非在虛空言語中。